

GUNAAHO KI TOHMAT SE BACHYE

MUFTI TAQI USMANI (DB)

ki maqbool kitab islahi khutbat hindi mein se
iska khulasa **HINGLISH** mein karne ki koshish ki hai.
Allah is ko kubool farmaye.
Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نحمدہ ونصلی علی رسولہ الکریم - اما بعد.

Ye ek lambi hadees hai jis mein **Nabie Karim** ﷺ ke ek waqie ka bayan hai is hadees ka khulasa ye hai ki **Nabie Karim** ﷺ har sal ramzan mubarak mein masjide nabvi mein aetikaaf farmaya karte the ek baar Aap ﷺ aetikaaf mein the ki ummul mominin Hazrat Safiyah رضی اللہ عنہا Aap se milne ke liye aetikaaf ki jagah tashreef layi chunki aetikaaf ki wajah se Aap ghar ke andar tashreef nahi leja the is liye wo khud hi mulakaat ke liye aayi aur jitni der unko bethna tha utni der bethi rahi jab wo vapas jane lagi to **Nabie Karim** ﷺ unko rukhsat karne ke liye masjid ke darwaze tak tashreef laye.

Nabie Karim ﷺ ki sunnate dekhte jaye

pehli baat to isse ye maloom huyi ki agar biwi parde ke sath sohar ke sath mulakat ke liye aetikaf ki jagah mein aa jaye to jayiz hai doosri baat ye samne ayi hai ki **Nabie Karim** ﷺ ne sirf unhe aetikaf ki jagah hi serukhsat karne par iktifa nahi farmaya balki unko pohchane ke liye masjid ke darwaze tak tashreef laye unka ikram kiya is amal se **Nabie Karim** ﷺ ne ye talim de di ki biwi ke sath aisa mamla aur sulook karna chahiye jo barabari ki buniyad ka ho uska ikram karna uska haq hai jab wo tum se milne ke liye ayi hai aur jab tum usko pahunchane ke liye ja rahe ho to ye pahunchana bhi uske hukook mein dakhil hai.

Jab **Nabie Karim** ﷺ unko pohchane ke liye darvaze tak jane lage to aapne dekha ki do Hazrate Sahaba e kiram^{رض} apke pas milne ke liye waha aa rahe hai aapne socha ki kahin in dono hazraat ke karib aane se ummul mominin Hazrat Safiya^{رض} ki bepardagi na ho isliye aapne in dono hazraat se farmaya ki tharjao ye hukam is liye diya taki jab Hazrat Safiya^{رض} parde ke sath apne ghar vapas chali jaye to phir un hazraat ko bula liya jaye chunanche ummul mominin Hazrat Safiya^{رض} vaha se guzar kar apne ghar tashreef le gayi phir aapne un dono hazraat se farmaya ki ab

aap tashreef le aye jab ve aagaye to aapne un dono se mukhatib ho kar farmaya ki ye aurat Hazrat Safiya meri biwi thi ek riwayat mein ye bhi aaya hai ki aapne unse farmaya ki wo khulasa mein is liye kar diya ki kahin shaitan tumhare dil mein koi burayi na dal de wajah iski ye thi ki jab un hazraat ne ye dekha ki **Nabie Karim** ﷺ kisi aurat ke sath masjide nabvi mein ja rahe hai to kahin un hazraat ke dil mein ye vas-vasa na aa jaye ki ye aurat kaun thi? Aur **Nabie Karim** ﷺ se milne kyu ayi thi? Is liye **Nabie Karim** ﷺ ne vajahat se farma diya ki ye “Safiya”^{رض} jo meri biwi hai ye.

Bukhari shareef / Muslim shareef.

Is hadees ki tashrih mein ulma e kiram ne farmaya ki kya koi shakhs ye tasavvur kar sakta hai ki kisi sahabi ke dil mein **Nabie Karim** ﷺ ki taraf se is kism ka koi galat khayal ayega ki aap is tarah kisi na mehram aurat ke sath tashreef le ja rahe honge? aur phir ramzan ka mahina aur ramzan ka akhri ashra aur phir jagah bhi masjide nabvi aur phir aetikaaf ki halaat kisi aam musalman ke bare mein bhi ye khayal ana mushkil hai kahan ye ki **Nabie Karim** ﷺ ke bare mein lekin aapne is waqie ke zariye ummat ko ye talim de di ki apne aap ko tohmat ki jagahon se bachao agar kisi mauke par is baat ka

andesha ho ki kahin tohmat na lag jaye ya kisi ke dil mein mere bare mein galat khayal na aye ton aise maukon se bhi apne aap ko bachao hadees ke taur par ek jumla nakal kiya jata hai ki tohmat ke maukon se bacho agar che is jumle ke bare mein **Nabie Karim** ﷺ ki taraf sahi sanad se sabit nahi hai lekin is jumle ki asal ye waqia hai is liye jis tarah insan ke jimme ye zaroori hai ki wo Gunaah se bache najayiz kamo se bache isi tarah ye bhi zaroori hai ki wo apne aap ko Gunaah ki tohmat se bhi bachaye najayiz kamo ki tohmat se bachaye koi aisa kam na kare jiski wajah se logon ke dilo mein ye khayal ho ki shayad falan Gunaah ke kam mein mubtala hai.

Tohmat ke mauko se apne aap ko bachane ke do fayde hai ek fayda to ye hai ki khwahma khwah apne aap ko dusro ki nazar mein badguman kyon kiya jaye? kyon ki jis tarah dusro ka haq hai apne nafs ka bhi haq hai aur nafs ka haq ye hai ki isko bila wajah zalil na kiya jaye bila wajah uske bare mein logon ke dilon mein badgumani na paida ki jaye doosra fayda dekhne vale shakhs ka hai is liye ki jo shakhs tumhe dekh kar badgumani mein mubtala hoga aur tahkik ke bagair tumhare bare mein badgumani karega to

wo badgumani ke Gunaah mein muhtala hoga is liye usko Gunaah mein muhtala kyon karte ho? baharhal! aisa kam karna jis se khwamakha logon ke dilon mein shuq va subhat paida ho ye durust nahi.

Gunaah ke jo mauke hote hai wahan ja kar aap chahe Gunaah na kare lekin Gunaah ke un mauko ke pas se guzarna ki dekhne vale ye samjhe ki ye shakhs bhi Gunaah mein muhtala hoga ye bhi durust nahi jaise koi cinema hall hai ab aap us cinema hall se ye soch kar guzar gaye ki chalo ye rasta mukhtasar hai yahan se nikal jaye ab aapne wahan na to kisi tasveer ko dekha aur na koi Gunaah kiya lekin jo shakhs bhi apko guzarte huye dekhega to wo ye hi samjega ki aap cinema dekh ne aye honge is liye ki aapne aisa kam kar liya jiski wajah se khwamakha aap par tohmat lag gayi aur subhat paida ho gaya aisa kam karna bhi durust nahi aur agar kabhi aisi nobat aa jaye jis se subah paida ho to wazahat kar ke bata dena chahiye ki mein yahan falan maksad se aya tha jaisa ki **Nabie Karim** ﷺ ne bata diya tha ki Hazrat Safiyaؓ hai.

Ye bada nazuk mamla hai ek taraf to apne aap ko jan bujh kar “muttaki” zahir karna ye bhi shariat mein pasandida nahi dusri taraf bila wajah apne aap ko gunehgar

zahir karna ye bhi pasandida nahi aur na ye **Nabie Karim** ﷺ ki sunnat ye hai ki apne aap ko tohmat se bachao.

Ek firka guzra hai jo apne aap ko malamati kehta tha aur phir usi malamati firke ke nam se mashoor hua ye firka apni zahiri halat gunehgaro fasikon aur fajiron jaisi rakhta tha jaise ve na to masjid mein ja kar namaz padhte the aur na hi kisi ke samne zikra va ibadat karte the apna huliya bhi fasikon jaisa banate the unka kehna ye tha ki hum apna huliya is liye aisa bana dete hai ta ki riyakari aur dikhava na ho jaye agar hum dadhi rakhenge aur masjid mein ja kar pehli saf mein namaz padhenge to log ye samjhenge ki bade buzurg aadmi hai log hamari izzat karenge aur isse hamara dil kharab hoga aur uske natije mein hamare dilon mein takabbur paida hoga is liye hum masjid mein namaz nahi padhte ye “malamati firka” kehlata tha ye nam is liye pad gaya ki log apni zahiri halat aisi banate the ki dusre log in par malamati kare ki ye kaise kharab log hai lekin unka ye tarje amal aur tarika sunnat ka tarika aur shariat ka tarika nahi tha aur na hi ye hamare buzurgane deen ka sahi tarika tha.

Ye ho sakta hai ki koi **Allah Taala** ka

banda galb e hal mein aisa tarj ikhtiyar kar gaya ho wo **Allah Taala** ke yahan manzoor hoga lekin uska ye tarje amal pairvi ke kabil nahi kyo ki ye tarje amal sharai aetibar se thik nahi kya admi apne aap ko riyakari aur takabbur se bachane ke liye ek dusre Gunaah ka jurm kare? riyakari ek Gunaah hai aur us Gunaah se bachne ke liye ek dusre Gunaah ka irtikab kar raha hai ki masjid mein namaz nahi padh raha hai sharai aetibar se bilkul durust nahi **Allah Taala** ne jis chiz ko haram kar diya bas wo haram ho gayi agar koi shakhs ye kehta hai ki mein masjid mein ja kar namaz nahi padhta balki ghar mein padhta hoon is liye ki masjid mein pehli saf mein namaz padhunga to ye dikhava ho jayega sab log dekhenge ki ye shakhs pehli saf mein namaz padh raha hai chunanche kitne log aise hai jinke zehno mein ye khayal ata hai.

Yad rakhiye! Ye shaitan ka dhoka hai jab **Allah Taala** ne keh diya ki masjid mein aa kar namaz padho to ab masjid mein hi aa kar namaz padhna zaroori hai aur ye khayal ki yre masjid mein ja kar namaz padhne se riyakari aur dikhava ho jayega ye sab shaitan ka dhoka hai is khayal par hargiz amal mat karo aur masjid mein aa

kar namaz padho aur agar riyakari ka khayal aye to istigfar kar lo: Faraiz ke bare mein shariyat ka hukam ye hai ki unko elaniya ada kiya jaye lekin nawafil ghar mein padhne ki ijazat hai Lekin jahan tak farayiz ka talluq hai to mardo ko chahiye ki ve masjid mein ja kar jamat se ada kare aur us “malamati firke” ki jo baat bayan ki uska shariat se aur quran va hadees se koi talluq nahi hai aur sharai taur par vo tarika jayiz nahi sahi tarika wo hai jo **Nabie Karim** ﷺ ne bayan farmaya wo ye ki tohmat ke mauko se bhi bacho”.

Farz kare ki aap kisi sharai uzra ki vajah se masjid mein ja kar namaz nahi padh sakte us waqt aap se koi mehman milne aa gaya aur apko khayal aya ki chunki us mehman ne ye dekh liya hai ki mein masjid mein namaz mein sharik nahi tha to ye mehman mere bare mein ye samjhega ki mein jamat se namaz nahi padhta to us waqt agar aap us mehman ke samne jamat se namaz na padhne ka uzra vaajeh kar ke bata de ki falan majburi ki vajah se mein jamat mein nahi pahunch saka tha to koi Gunaah ki baat nahi balki ye tohmat ki jagah se bachne ki baat hai is liye ki us mehman ke dil mein apki taraf se ye tohmat aa sakti thi

ki shayad ki ye jan bujh kar kamat ki namaz chhod raha hai ab apne uzra bayan kar ke uska dil saf kar diya isme na riyakari hai aur na dikhava hai balki ye tohmat se apne apko bachana hai.

Hazrat Thanvi^{رحمہ اللہ علیہ} is hadees ki tashrih karte hue farmate hai ki is hadees mein is baat par dalalat hai ki aise subhat ke maukon se bachna chahiye jinki zahiri surat baaz buraiyo ki surat ke jaisi ho yani zahiri taur par aisa maloom ho raha hai ki kisi ke dil mein ye khayal paida ho ki usne kisi Gunaah ka irtikab kiya hoga jaise shaadi shuda aurat ke pas bethna aur ajnabi aurat ke pas bethna dono dekhne mein ek jaise hai aise mauko par ehtiyat va mudafiat zaroori hai baki jo mamlat aise na ho unki fikar mein padna ye mamlat ka khuaf hai jiske chhodne par tariff ki gayi hai.

Yani zahiri aetibar se jo Gunaah maloom ho rahe ho unke subah se apne apko bachana zaroori hai lekin aadmi apne aap ko aisi baton se bari aur pak zahir karne ki kosish kare jo apne aap mein durust hai aur logon ki malaamat ke khauf se unki taavil aur wajah bayan kare to ye baat pasandida nahi.

Jaise kisi shakhs ne sunnat ka koi kam kiya lekin wo sunnat ka kam aisa ho jisko

log achchha nahi samajhte jaise kisi ne dadhi rakh li aur log usko pasand nahi karte ab ye shakhs iski tavil karta phir raha hai taki log usko malammat na kare aur uski burayi na kare.

Yad rakhiye Iski koi zaroorat nahi is liye ki jab **Allah Taala** ko razi karne ke liye ek sunnat ka kam kiya hai aur **Nabie Karim** ﷺ ke hukam ki taamil mein ye kam kiya hai to ab log tumhe achchha samjhe ya bura samjhe log tumhe us kam par malammat kare ya tumhari tariff kare in sab se beparvah ho kar tum apna kam kiye jao Agar ve malammat karte hai to karne do Wo malammat ek musalman ke gale ka har hai uske liye jinat hai Agar koi shakhs ittiba e sunnat ki vajah se tumhe malammat kar raha hai to wo Mubarak baad ke kabil hai ye ambiya alaihissalam ki virasat hai jo tumhe mil rahi hai us se mat ghabrao aur uski vajah se apni barat mat zahir karo.

Khulasa ye nikla ki apne aap ko kisi Gunaah ke subah se bachane ke liye kisi dusre par koi baat zahir kar dena ki ye baat asal mein aisi thi ye amal sirf ye ki najayiz nahi balki ye amal pasandida hai taki uske dil mein tumhari taraf se badgumani paida na ho Is liye ki dusre ko badgumani se bachana bhi ek musalman

ka kam hai.

Allah Taala apne fazal va karam se aur apni rehmat se Nabie Karim ﷺ ke in irshadat par puri tarah amal karne ki taufik ata farmaye Aameen.

وَاٰخِرُ دَعْوَانَا اِنَّ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

Maktaba Ashraf Composing: Salim Ismail Rawat

